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the unspecialised," as set forth in his *Primary Factors of Organic Evolution*. The difference is this, that the law of progressively reduced variation "is applied to all forms, even to those which could not be called specialised, as Cope used the word. It expresses a more general phenomenon which began to manifest itself at the very beginning of organic evolution" (p. 36).

Having determined the law just referred to, the author naturally proceeds to inquire into its causes, and this is the task of the second chapter. He finds that it is due to a more general law which he formulates as the law of progressively reduced variability. This second law holds not only with reference to species but also in regard to organisms, organs, and the histological elements. This conclusion is contradictory to that of Haeckel, for instance, who declares that there is no limit to the variation of organic forms. As to the causes of this law, whether they are extrinsic or intrinsic or both, the author is compelled to admit, after a somewhat extended consideration, that they are unknown.

In the third chapter the relation of the law of progressively reduced variability to certain frequently discussed questions in regard to the origin of species is considered, especially its relation to the theory of natural selection. With the latter it does not perfectly accord. The theory of progressively reduced variability, says Professor Rosa, leads us necessarily to orthogenesis. The facts of individual variation are not opposed to these two theories, because two kinds of variations must be admitted, namely, phylogenetic and individual. The author considers also the relation of his theory to preformation, epigenesis, and adaptation.

Among the interesting conclusions which may be drawn from the theories set forth in this work are the following: The cause of the absolute extinction of a group or species is its very perfection, since the increase of perfection is accompanied by reduced variation; the production of new forms and species cannot continue indefinitely, and finally every species evolves toward a condition of fixity. Works cited in the text are affixed to each chapter.

I. W. H.

I FATTI PSICHICI ELEMENTARI. By *Adelchi Baratono*. Bocca Bros.: Turin, 1900. Pages, 107.

This little volume is not a psychological treatise for beginners, as its title might indicate, but a critical analysis of the data of consciousness, and an attempt to discover the fundamental fact which differentiates psychology from the sciences of biology and physiology. This is a task which the writer asserts it was not necessary to enter upon in the initial stage of the science, for the observation and classification of facts of a certain degree of complexity are a necessary preliminary for successful effort in this direction. Psychology has now reached a stage of development, however, when such an investigation may be fruitful in positive results. He therefore enters upon his examination of the so-called states of consciousness with the object of determining whether they are reducible to simpler elements.

After subjecting to vigorous criticism the theories of Spencer, Bain, Sergi, and

Wundt, the author accepts the conclusion that consciousness itself may not be considered as a fact in itself to be separated from knowing, feeling, and willing, but that it is present in them all. Unity of consciousness is therefore a composite which must be broken up into its elements. It does not follow perception, for instance, but accompanies it and constitutes its peculiar psychical character. "Consciousness, in fine, represents the *psichicità* of the facts of the mind" (p. 26).

This being the case, it is obvious that all mental facts, and consequently the elementary psychic facts our author is in search of, are facts of consciousness. To speak of unconscious psychic phenomena is to utter an absurdity (p. 41). Now in consciousness the final data at which we arrive are feeling, knowing, and willing, which according to Spencer and Wundt are but three phases of the same phenomenon. Not so with the present investigator. According to him they are distinct phenomena in our consciousness. Moreover, we find them as consecutive and as dependent upon one another. These, then, are the fundamental psychic phenomena. They are the "elementary psychic facts."

The author devotes some space to a discussion of the relation of the will to knowledge and feeling, and in the last chapter considers psychic development in its relation to the fundamental facts, and the representative process which, with the relations existing among the simplest psychic phenomena, gives the laws of every psychic fact.

I. W. H.

THE LIFE, UNPUBLISHED LETTERS, AND PHILOSOPHICAL REGIMEN OF ANTHONY, EARL OF SHAFTESBURY, AUTHOR OF THE "CHARACTERISTICS." Edited by *Benjamin Rand, Ph. D.* Harvard University. London: Swan Sonnenschein & Co., Lim. New York: The Macmillan Co. 1900. Pages, xxxi, 535. Price, \$4.00.

It is refreshing in these days of ephemeral literature to meet with a book of this character which combines interesting reading with subject-matter of great and permanent value. But it is seldom that such material as that which is brought together in this volume is available for publication. In his Prefatory Introduction, Professor Rand informs us that all the material for the work, except the letters addressed to Locke, was obtained from the Shaftesbury Papers deposited in the Record Office in London. It is strange that search was not made earlier for literary productions of the great English moralist, and if it had not been for the suggestion of Mr. Thomas Fowler, who made a partial examination of the Papers for the purposes of his work entitled *Shaftesbury and Hutcheson*, the manuscript of what Professor Rand describes as "one of the most remarkable unpublished contributions of modern times in the domain of philosophic thought," might not have seen the light for a considerable time to come. The *Philosophical Regimen*, which was written between the years 1698 and 1712, nearly two hundred years ago, forms the most important part of this book, and as it is "a revelation both of the inmost purpose and of the outward procedure" of the life of one of England's greatest moral-